

THE STANDARD.---Extra.

PREAMBLE AND CONSTITUTION OF THE ANTI-SLAVERY SOCIETY OF LANE SEMINARY.

Believing it incumbent upon all, who associate for the advancement of the general good, to state explicitly their object, their reasons for seeking it, the means proposed for its accomplishment, and the principles which are to control their action; we make the following exposition.

1st. *Object.* Our object is the immediate emancipation of the whole colored race within the United States. The emancipation of the slave from the oppression of the master, the emancipation of the free colored man from the oppression of public sentiment, and the elevation of both to an intellectual, moral, and political equality with the whites.

2d. *Reasons.* We advocate the immediate emancipation of the slave for the following reasons. 1st. He is constituted by God a moral agent, the keeper of his own happiness, the executive of his own powers, the accountable arbiter of his own choice; personal ownership his birth right, unforfeited and inalienable; liberty, and the pursuit of happiness, his chartered rights, inherited from his Maker and guaranteed by all the laws of his being.

Slavery robs himself of himself, body and soul; and though he is immortal, created in God's image, the purchase of a Saviour's blood, visited by the Holy Ghost, and invited to a citizenship with angels and to fellowship with God, it drags him to the shambles and sells him like a beast, goads him to incessant and unrequited toil, withholds from him legal protection in all his personal rights and social relations, and abandons to caprice, cupidity, passion, and lust, all that is dear in human well-being. It crushes the upward tendencies of intellect, makes the acquisition of knowledge a crime, and consigns the mind to famine.

It stifles the moral affections, represses the innate longings of the spirit, paralyzes conscience, turns hope to despair, and kills the soul.

As a system, slavery annihilates the marriage relation, exposes to pollution a million females, and makes stripes or death the penalty of resistance.—It tears asunder parents and children, husbands and wives, sisters and brothers, and consigns them to distant and hopeless bondage, desolate and heart-broken.

2d. It excites the enmity of the oppressed against the oppressor, goads to desperation and revenge, provokes insurrection, and perils public safety.

3d. It tends to blunt the sensibilities of all who exercise authority over the slave, and to transform them into tyrants. The whole process is drawn to the life by President Jefferson, who lived and died a slave holder.

"The parent stores the child looks on, catches the lineaments of wrath, puts on the same airs, in the circle of smaller slaves, gives loose to the worst of passions, and thus nursed, educated, and daily exercised in tyranny, cannot fail to be stamped with odious peculiarities. The man must be a prodigy, who can retain his morals and manners unimpaired in such circumstances."

4th. It is the occasion of deep moral pollution to the families of slave holders;—a pollution mingling with the first thoughts, spreading wider and wider with the increase of years, and naturally resulting from contact with those whom legalized oppression renders liable to prostitution.

5. It cripples the energies of the whole nation, entails poverty and decay upon the States which uphold it, foment division and alienation in our public councils, and puts in jeopardy the existence of the Union.

6. It is opposed to the genius of our Government, makes our Constitution a mockery, converts our national Declaration into a rapacity of sentimentalism, convicts us of hypocrisy at the bar of the world, neutralizes the power of our example as a nation, and checks the progress of republican principles.

7. It opposes an insuperable barrier to the conversion of the world, is a standing libel upon the avowed influence of the Christian religion, and heathen nations will not be slow to read the disgraceful commentary. It sanctions, as a principle, the absurd and wicked prejudice against color; and thus not only dooms to despair the unfortunate millions

of colored people in our own country, but would, if carried out, paralyze all missionary effort and shut the bowels of mercy forever against the world.

8. Slavery exposes the nation to the judgments of God. We adopt and reiterate the memorable sentiment of Jefferson: "I tremble for my country when I reflect that God is just, and that his justice will not sleep forever." and we urge an immediate repentance of the sin which provokes his wrath, and an immediate breaking off from it by righteousness.

We advocate the emancipation of the free colored man from the oppression of public sentiment and civil disabilities;

Because color, condition of birth, poverty, calamity, and complicated woe, deserve no punishment. It is the part of a tyrant to inflict penalties upon the innocent; and when the victim is powerless, friendless, long oppressed, and already heart-broken, it is the part of a fiend. The colored race in this country are the objects of scorn and persecution. Impoverished, disfranchised, and trodden into the dust, they faint under the inflictions of a public sentiment, "which exalteth itself above all that is called God." We cannot hold our peace while these, our brethren, are immolated upon the altar of prejudice and pride. They need our sympathies and our aid, and they shall have them.

3. *Principles.* The principles which will control our operations are inculcated in the following precepts of our Lord: "Love thy neighbor as thyself." "As ye would that men should do unto you, do ye even so unto them." "Beware of hardness of heart towards thy poor brother." We adopt implicitly and entirely the law of love as the basis of our action.

4. *Mode of Operation.* We shall seek to effect the abolition of slavery by the following means:

1st. Not by instigating the slaves to rebellion. This would be murder. Our principles on this point are those of our Master and Lord. "Resist not evil." "Bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you."

2. Not by advocating an interposition of force on the part of the free States. We are no advocates for war.

3. Not by advocating congressional interference with the constitutional powers of the States. Even if Congress had power to abolish slavery, our principles "show us a more excellent way."

We shall seek to abolish slavery;

1st. By approaching the minds of slave holders the truth, in the spirit of the Gospel. "Thou shalt in any wise rebuke thy neighbor and not suffer sin upon him," is the command of God. We shall endeavour to induce men to forsake *this*, as every other sin, by speaking the truth in love; addressing it to the understanding, pressing it upon the conscience, appealing to sympathy, invoking patriotism and philanthropy, and summoning out the manhood of the soul to an act of justice after long and guilty delay. In fine, we propose to use only such means as are sanctioned by the laws of the land, the dictates of humanity, the principles of justice, and the Gospel of Christ.

2. By appeals to the pecuniary interests of the slave holders.

3. By presenting facts, arguments, and the uniform results of experiment demonstrating the practicability, safety, and expediency of immediate emancipation, and the presumption and peril of delay.

4. By a general dissemination of facts, reasonings, and appeals upon the subject of slavery.

5. By embodying and concentrating public sentiment against the system.

6. By promoting the observance of the monthly concert of prayer for the Abolition of Slavery throughout the world, and by beseeching our fellow Christians, and fathers and brethren in the ministry, to pray without ceasing, in secret and in public, that "every yoke may be broken," and that "all the oppressed may go free."

To prevent misapprehension, we subjoin the following exposition of immediate emancipation. It has been extensively adopted as expressing the views of Abolitionists, and embodies substantially, our own.

"By immediate emancipation, we do not mean that the slaves shall be turned loose upon the nation to roam as vagabonds and aliens—nor

That they shall be instantly invested with all political rights and privileges—nor

That they shall be expelled from their native land to a foreign clime, as the price and condition of their freedom.

But we do mean—that instead of being under the unlimited control of a few irresponsible masters, they shall really receive the protection of law:

That the power which is invested in every slaveholder, to rob them of their just dues, to drive them into the field like beasts, to lacerate their bodies, to sell the husband from his wife, the wife from her husband, and children from their parents, shall instantly cease;

That the slaves shall be employed as free laborers, fairly compensated and protected in their earnings;

That they shall be placed under a benevolent and disinterested supervision, which shall secure to them the right to obtain secular and religious knowledge, to worship God according to the dictates of their consciences, and to seek an intellectual and moral equality with the whites."

Finally, impelled by these considerations, and looking to God for wisdom, strength, and success, we solemnly pledge ourselves to each other, to seek through evil report and good report, "the immediate emancipation of the whole colored race. The emancipation of the slave from the oppression of the master, the emancipation of the free colored man from the oppression of public sentiment, and the elevation of both to an intellectual, moral and political equality with the whites."

CONSTITUTION.

ART. 1. This Society shall be called "The Anti-Slavery Society of Lane Seminary."

ART. 2. The Officers of this Society shall be elected annually, on the first Tuesday evening of January, and shall consist of a President, Vice President, Recording Secretary, Corresponding Secretary, Treasurer, Auditor, and twelve Managers.

ART. 3. Each officer shall perform the several duties usually belonging to the office he holds.

ART. 4. The Board of Managers shall from their own number, elect an Executive Committee of five, who shall through the Corresponding Secretary, direct all the correspondence of the Society, prepare for publication such documents as they may deem important, and control the appropriation of the Society's funds, subject to the supervision of the Board of Managers.

ART. 5. The incidental expenses of the Society shall be defrayed by assessments upon the members. Funds for all other purposes shall depend entirely upon voluntary contributions.

ART. 6. The Society shall hold quarterly meetings on the first Tuesday evening of January, April, and July, and 3d Tuesday evening of October, and an annual meeting on the first Tuesday evening of January.

ART. 7. Any member of Lane Seminary may become a member of this Society, by subscribing the Preamble and Constitution.

OFFICERS.

WILLIAM T. ALLAN, Ala., President.
MARIUS R. ROBINSON, Tenn., Vice Pres.
ANDREW BENTON, Mo., Rec. Sec.
JAMES A. THOME, Ky., Cor. Sec.
COLEMAN S. HODGES, Va., Treasurer.
HENRY P. THOMPSON, Ky., Auditor.
JAMES BRADLEY, Ar. Ter.
HENRY B. STANTON, N. Y.,
ABNER S. ROSS, N. J.,
JAMES STEELE, N. Y.,
SERENO W. STREETER, Mass.,
GEORGE CLARKE, Conn.,
GEORGE WHITFLE, N. Y.,
JAMES MORRISON, Ohio,
JAMES M. ALLAN, Ala.,
THEODORE D. WELD, N. Y.,
JOHN T. PIERCE, Mass.,
HUNTINGTON LYMAN, La.

Board of
Managers.